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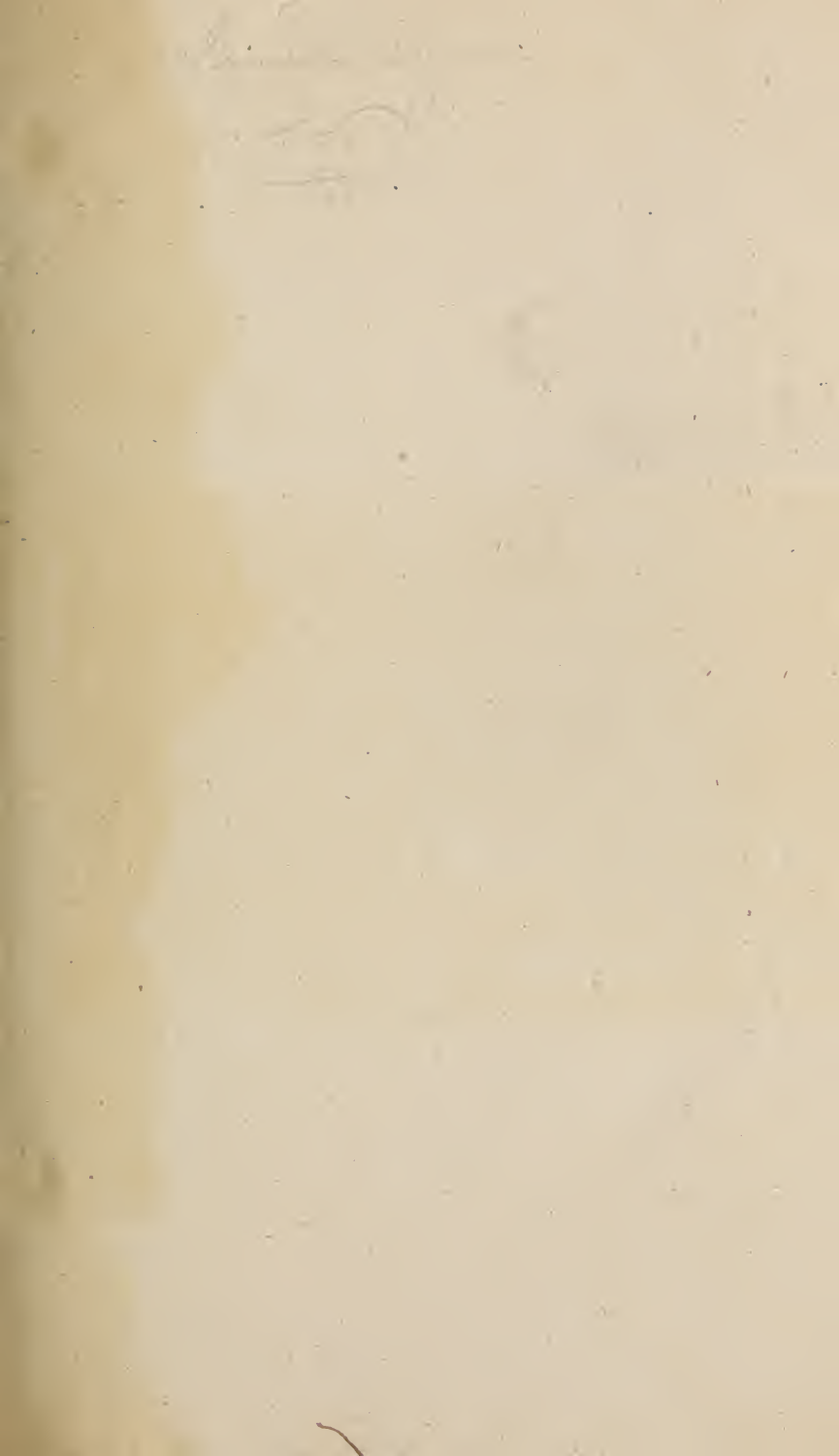
PRINCETON, N. J.

Division.....*I*.....

Section*7*.....

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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

MARCH, 1817.

A VINDICATION
OF THE
DOCTRINE OF THE DIVINITY
OF JESUS CHRIST.

/////////
ADDRESSED TO THE JEWS.
/////////

[Continued from page 52.]

PROP. III. This union of the divine nature with the human took place in the person of Jesus of Nazareth.

Common sense always taught mankind to compare descriptions with things, or persons; and when a thing agrees with a description, they conclude that this, and no other, is the subject of the description. If a person, for instance, seeing the features of a very beautiful face represented in a portrait, should afterwards happen to discover these same features in the living original, we should think it very unaccountable in him to affirm, that the portrait he saw, was not intended to represent that person, but some one else, he knows not whom. But this absurdity, all those are guilty of, who deny to Jesus of

Nazareth the scriptural character of Messiah.

After what has been said on the second proposition, it is plain, that to prove that Jesus of Nazareth is the true Messiah, is the same as to prove that he is a divine person; for Messiah was predicted to be a divine person. But before we proceed, it is necessary to say something concerning the writings of the New Testament.

The history of the birth, life, death, and resurrection of Jesus, is contained in the Christian scriptures called the New Testament. But the credibility of these writings is questioned by the Jews. Not that their disbelief in this respect is founded upon any better grounds, than their disbelief of the divine character of the promised Messiah; but because they *think* the New Testament *cannot* be true, as it contradicts the whole swarm of their rabbinical traditions. But they seem little aware that the credibility of the Christian scriptures stands and falls with that

of their own. If the books of Moses are not doubted to have been written by him, because we have undoubted testimony of their antiquity; the New Testament may be demonstrated by an unexampled series of witnesses, to belong to that period in which it pretends to have been written. If the books of Moses carry an *internal* evidence of their divinity, so does the New Testament, by revealing such things as man's wit and ingenuity could never have invented, because they never could have entered the mind of man. If Moses evinced his sincerity and divine mission by miracles, so did the writers of the New Testament, as may be proved from the testimony of friends and enemies. So that, for a Jew to deny the genuineness and divinity of the New Testament, is, in fact, to undermine the foundations upon which rests the credibility of his own scriptures, and consequently his own religion.

Now to proceed.—The very pretensions of Jesus of Nazareth carry in them something so extraordinary, so awful, so sublime, that they deserve our undivided attention. They are either true or false. If they are false, their distance from the truth is so immensely vast, that there can be nothing easier than to detect so glaring a falsehood; if they are true, there is no human being upon earth which is not highly concerned in them. Here is no middle-way; Jesus either was what he pretended to be, the Son of

God, or he was the most pernicious impostor that ever lived. But is his calm, meek and lovely behaviour, is his open and severe treatment of hypocrites, are his great and numerous miracles, at all compatible and reconcileable with the latter assumption? A man may appear under the garb of sanctity, and yet be a rotten hypocrite at bottom; he may deliver excellent moral truths, and rules of life; and still be himself a wolf clothed in sheep's skin; but to expose himself to the scrutiny of his enemies, to provoke their animosity by reproving their errors—is what is absolutely beyond the capacity of the most refined impostor. But Jesus did so; he spake openly to the world; he ever taught in the synagogue and in the temple, whither the Jews always resorted; and he said nothing in secret, which he did not likewise profess in public. But secrecy and privacy is the very soul of fraud and imposition. Jesus then was no impostor; and if he was not that, the first assumption is true; he was the Messiah, and, by necessary consequence, the Son of God, God himself.

If we trace the history of Christ from his birth, to the cross on which he died, we shall see, with admiration, how a whole series of prophecies received successively their exact fulfilment, in the various circumstances, events, and facts that attended his life and death. We shall see, I say, that all

the prophecies which relate to Messiah *personally*, concentrate in the person of Jesus of Nazareth, and can concentrate in none besides. I shall exemplify this, by comparing some of the circumstances of the life of Christ with their corresponding prophecies.

1. A messenger went before him to prepare his way.—Prophecy, Is. xl. 3; Mal. iii. 1; and iv. 5.—Event, Matt. iii. 1—3; Mark i. 1—6; Luke iii. 1—6; John i. 15, &c.

2. Christ appeared at the period predicted; so that all expectation of a Messiah to come is vain and unscriptural.—Prophecy, Gen. xlix. 10; Daniel ix. 24; Haggai ii. 7—9; and Mal. iii. 1. These passages limit the coming of Messiah, to a period preceding the expiration of four hundred and ninety years, reckoning from the edict of Artaxerxes, Ezra vii; preceding the total dissolution of the Jewish constitution; and preceding the destruction of the second temple.—Event, Jesus Christ lived when Herod, a Jew, was king of Judea; he entered the second temple; and expired exactly at the expiration of the seventy prophetic weeks, as appears from the most authentic chronological accounts extant.

3. Christ was born of a pure virgin.—Prophecy, Gen. iii. 15; Isaiah vii. 14; Jer. xxxi. 22.*—Event, Matt. i. 18, &c. Luke i. 27, &c.

4. Christ was born of the seed of Abraham; of the tribe of Judah; of the lineage of David; of the family of Zerubbabel.—Prophecy, Gen. xii. 3; Ibid. xxvi. 4; Gen. xlix. 10; 2 Sam. vii. 12, &c. Ps. lxxx. 29; Ibid. cxxxii. 11; Haggai ii. 23.—Event, Matt. i. 1—12; Luke iii. 27, 31, 33, 34.

5. Bethlehem, David's city, was

the place of Christ's nativity.—Prophecy, Micah v. 2.—Event, Matt. ii. 1; Luke ii. 1—6.

6. A star attended his birth.—Prophecy, Numbers xxiv. 17.—Event, Matt. ii. 2.

7. Wise men of Sheba and Seba came and offered him gifts.—Prophecy, Psalm lxxii. 10.—Event, Matt. ii. 1.

8. Galilee was the principal place of his ministry.—Prophecy, Is. ix. 1, 2.—Event, Matt. iv. 12; Mark i. 14; Luke iv. 14—31.

9. Christ opened the eyes of the blind; unstopped the ears of the deaf; made the dumb to speak; the lame to walk; cleansed the lepers; &c. &c.—Prophecy, Isa. xxix. 18; xxxii. 3, 4; xlii. 7; xxxv. 5, 6.—Event, Matt. ix. 27, &c. xi. 5; xii. 22; xx. 30, &c. xxi. 14; John ix. 6, 7.

10. Christ judged not after the sight of his eyes.—Prophecy, Is. xi. 3; collate 1 Sam. xvi. 7.—Event, Matt. xvi. 8; Mark ii. 8; Luke 5, 22; Matt. ix. 4; xii. 24.

11. Christ sharply censured the wicked.—Prophecy, Is. xi. 4.—Event, Matt. xxiii. Luke xi. 52.

12. Christ was meek and lowly.—Prophecy, Is. xlii. 3; Zech. ix. 9.—Event, Matt. xi. 29; John viii. 1, &c.

13. Christ was that prophet whom the people were to hear, and obey on the peril of their souls.—Prophecy, Deut. xviii. 15, 18, 19.—Event, John i. 45; Matt. xvii. 5. "Hear ye him."

14. Christ entered Jerusalem in the meek and humble way predicted.—Prophecy, Zech. ix. 9.—Event, Matt. xxi. 1, &c.

15. Christ shewed himself zealous for the glory of God.—Prophecy, Ps. lxix. 9.—Event, Matt. xxi. 12; Mark xi. 15; Luke xix. 45; John ii. 14, &c.

16. Christ was rejected by the rulers and Pharisees.—Prophecy, Ps. cxviii. 22; Is. liii. 3; Ps. ii. 2.—Event, Matt. xxvi. 3, 4; Mark xiv. 1; Luke xxii. 2; John xi. 47.

17. He dealt prudently.—Prophecy, Is. lii. 13.—Event, Matt. xxii. 21, 29—33; xxi. 23—25; John viii. 7.

* See R. Moses Hadarshan, Gen. xli. where he applies this passage to Messiah.

Let us now review his sufferings, and death, and see what prophecies were fulfilled by them.

18. Christ was betrayed by his friend.—Prophecy, Ps. xli. 9; Iv. 12—14, 20.—Event, Matt. xxvi. 14; Mark xiv. 10; Luke xxii. 3.

19. The price for which he was betrayed was thirty pieces of silver, for which a potter's field was purchased.—Prophecy, Zech. xi. 12, 13.—Event, Matt. xxvi. 15; xxvii. 7, 8.

20. His disciples forsook him at his apprehension.—Prophecy, Zech. xiii. 7.—Event, Matt. xvi. 56.

21. Christ gave his back to the smiters: and hid not his face from spitting.—Prophecy, Is. l. 6.—Event, Matt. xxvi. 67; xxvii. 30; John xviii. 22.

22. Christ bore his sufferings with patience and meekness: when reviled he reviled not again.—Prophecy, Is. liii. 7.—Event, Matt. xxvi. 63; Ibid. xxvii. 12—14; Mark xiv. 61.

23. They pierced his hands and his feet in nailing him to the cross.—Prophecy, Ps. xxii. 16.—Event, Matt. xxvii. 35; Mark xv. 25.

24. They cast lots upon his garments.—Prophecy, Ps. xxii. 18.—Event, Luke xxiii. 34; John xix. 24.

25. In his thirst they gave him to drink vinegar mingled with gall.—Prophecy, Ps. lxix. 21.—Event, Matt. xxvii. 34—48; Mark xv. 23; John xix. 29.

26. He was crucified between two thieves.—Prophecy, Is. liii. 12.—Event, Mark xv. 28; Luke xxii. 32.

27. His enemies, in mocking him, used unknowingly the very words of the prophet, Matt. xxvii. 43; Ps. xxii. 8.

28. Christ, in the extremity of his sufferings, used likewise the words of the prophet, Matt. xxvii. 46. Ps. xxii. 1.

29. Christ was buried in the manner foretold, Matt. xxvii. 57, &c. Is. liii. 9.

I might carry this enumera-

tion to a much greater length; but I hope the instances adduced will suffice to prove the identity of Jesus's person and that of Messiah. I have confined myself to such prophecies as have a relation to Messiah as a *person*, for those prophecies which speak of the *offices* of Messiah, as of a Prophet, Priest, Sacrifice, King, Saviour, Shepherd, Refiner, Intercessor, Judge, stand all in subordination to the former class. If Jesus of Nazareth be the Messiah, (and we have proved that he is,) then he discharges all these offices; and he who allows the one cannot deny the other, without separating what God has joined.

Christ taught as never man taught, with authority and not as the scribes; and he continues to teach as never man can teach, by imparting his Spirit to his disciples.

He offered up himself as a spotless sacrifice for the sins of the whole world; and in consequence of this sacrifice, those who receive Christ in this character have all their sins forgiven.

Christ rules as a king, in and over his believing people.

He saves them from the guilt and dominion of sin; from the temptations of Satan; and from hell.

He supports their souls with spiritual manna.

He refines them from the dross of sinful corruptions and lusts.

He intercedes for them in heaven as mediator.

Lastly, He shall be the Judge of the world at the last day.

Hence then we conclude that Jesus of Nazareth is the Messiah promised in the Old Testament. Almost every event of his life, and certainly every circumstance in his death, is an accumulative proof of his Messiahship, and consequently of his divinity.

But I hasten to another proof of the divinity of Christ, and that is his resurrection. I shall first prove the truth of his resurrection,* and then make some inferences.

The disciples of Christ were the constant witnesses of his resurrection. It was that, which formed the chief subject of their discourses before Jews and Gentiles. But let us examine whether we can reasonably, and consistently with the experience of mankind, suppose, that such would have been their conduct, if the resurrection of Christ was not true. From their earliest education, the disciples of Christ had imbibed prejudices in favour of an earthly kingdom of Messiah; prejudices, which all the instructions Christ gave them on this very point were scarce able to remove, and which the promise he gave them of his resurrection had a tendency to encourage. Their hopes and expectations were screwed up to the highest pitch. In this state, the human mind, when disappointed, is most apt to fly out in violent indignation.

Christ's disciples, therefore, upon a discovery of the imposition, would certainly have turned out his first enemies, as they were so intimately concerned in the affair. But instead of this, we see them sacrifice their all in this life, in the constant confirmation of Christ's resurrection,—a proof that they were *sure* of the truth of what they witnessed.

But even if we remove this argument from the question, there is another circumstance which admits of no plausible explanation, unless we admit the truth of Christ's resurrection. Let us for a moment suppose, that what the disciples witnessed was a fiction of their own, formed of course for their own interest, either for amassing riches, or for aggrandizing their honours; let us further suppose that they had resolution enough to persist in their design, even when the desired effects did not happen; yet they would certainly give it up when, instead of riches and honours, they saw nothing but want and ignominy, pains and death itself, attending their false testimony; For no man is wicked for nothing, much less for his own hurt. If false witnesses rose up *against* Christ, they found their interest in so doing; but what interest could false witnesses *for* Christ have? The disciples of Christ were not only mere witnesses of his resurrection, but most of them, if not all, became martyrs for its sake. Now it is possible for a man to be so rivetted in an opinion, as even to sacrifice his life to it; but

* I hope no Jew will require proofs for the possibility of a resurrection, as some modern Sadducees do.

then he dies for what is true, at least *in his own opinion*; but it is not possible for a man in his right reason to hazard, much less actually to lay down his life, for what he certainly knows to be a falsehood. It follows, therefore, that the resurrection of Christ was a reality, of which the disciples had sufficient and incontestible evidence; evidence which was refuted by their enemies, not by argument, but by violence; evidence, for which they were content to forego their property, their reputation, their quiet, their life.

The testimony of adversaries is justly accounted among men, as the strongest kind of evidence. The fact of Christ's resurrection is not wanting in such proof. For why did the Jews neglect to produce the dead body of Christ, when his disciples asserted his resurrection before all the people? They stole it away, is the answer. When? Certainly not before Saturday, for then the guard procured from the Roman governor, was set, and they would naturally ascertain that the body was yet in the sepulchre, before they would seal the stone at its entry.—But the disciples stole the body Saturday night.—And could the guard not prevent it? They slept.—Slept? Strange, that the soldiers should so minutely know what was going on during their sleep. The fact is, this shift is too poor, too thin-spun, to veil the truth, from the most common enquirer: and thus both the Jews and the guards, though unwilling, are the witnesses of Christ's resurrection.

So that upon the supposition that Christ's resurrection is false, the conduct both of the Jews and of his own disciples must for ever remain a mystery to the common sense of mankind; while, on the other hand, the truth of the resurrection of Christ solves every difficulty, and supposes nothing but what is consistent with reason, though much beyond the power of nature.

As to the inference we would draw from the resurrection of Christ, it is threefold; 1st. Jesus Christ is the true Messiah, for that remarkable prophecy concerning Messiah's resurrection was fulfilled in him. Ps. xvi. 8—10. *I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope: For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.* 2ndly, Jesus Christ is the Saviour of the world; for what shews more clearly that the death he suffered on the cross was not for his own sin, than his resurrection? what confirms more strongly his words, that the laying down of his life was to be a ransom for many, than his taking it up again after he had laid it down? and lastly, by his resurrection we are sure, that the grand sacrifice which he made of himself on the cross was satisfactory to the justice of God; so that he not only died for our offences, but also rose for our justification. 3dly, Jesus Christ by his resurrection,

declared himself to be the Son of God with power, by the Spirit of holiness; by it, he was justified in the Spirit; his pretensions were hereby fully recognised by the Deity; for none but a divine power can effect a resurrection from death.

We have seen that Christ's enemies themselves bore ample testimony to the truth of his resurrection. But though the resurrection alone would be sufficient proof of the Godhead of Jesus Christ, yet it is not the only one we have to produce. That day of Pentecost, which succeeded the passover-feast on which Christ was crucified, affords a divine and most irrefragable argument to the divinity of Jesus Christ. Jews of every country and nation under heaven, were then assembled at Jerusalem, according to the divine injunctions given in the Mosaic law, Deut. xvi. 16. Exod. xxiii. 14. 17. xxxiv. 23. And though those Jews spoke necessarily different languages,* yet they were addressed by the apostles of Christ, those unlettered and ignorant Galileans, each in his own vernacular tongue, Acts ii. Never was a fact attested by so many witnesses, and never was an effect to be traced with more certainty to its cause than this. Wine,

as some fools supposed, was not the cause; that can make of men beasts, but cannot give them the power of speaking in other languages. The same thing may be observed concerning enthusiasm. A like absurdity it would be to suppose that the audience were deluded by their fancies; for it would imply a greater miracle for thousands to become enthusiasts at the same instant, than for twelve men to be divinely inspired by the Spirit of God. Nothing then remains but to admit the cause assigned in the Christian records, viz. the descent of the Holy Ghost upon the apostles. This was what Christ promised to his sorrowful disciples in his dying discourse; for this they continued together at Jerusalem all the intermediate time, from his death to the day of Pentecost, when the promise of their Lord and Master was fulfilled in them in so remarkable and public a manner. The Father bore witness to the divinity of Christ at his baptism in Jordan, when Jesus entered upon his ministry as Messiah. It was then that there came a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased," Matt. iii. 17: Christ himself fully vindicated his divinity by his resurrection from the dead; but now the Spirit of God sealed this grand and most important truth by enabling the apostles to promulgate it to all the world. Had it not been for that melancholy perverseness which blinded most of the Jews in Je-

* It may be proved from the history of those times, and from the Talmud itself, that those Jews who were dispersed throughout the Roman empire and other parts of the world, had most of them forgotten their mother-tongue, the Hebrew. They spoke the Syriac, the Greek, the Arabic, the Persian, or the Roman language.

rusalem, this transcendent instance of Christ's sovereignty must have been a sign to them, surpassing any that they could desire from him when personally among them.

Once more we are enabled to produce the testimony of enemies in favour of Christ's divinity. The apostles of Christ were persecuted, imprisoned, and scourged by the Sanhedrin of the Jews, because, said they, "Ye have filled Jerusalem with your doctrine," (Acts v. 28.) But what procured the apostles such an easy belief from the people? Surely not their cunning, not their eloquence; for they were possessed of neither; nor was there any thing in their doctrine which could allure the multitude. But they had other and more powerful means of conviction, and those were miracles. It was on account of a miracle that two of them, Peter and John, were thrown into prison; (Acts iii. iv.) Peter, in his defence before the council, points out the lame man to whom he had miraculously and openly restored the use of his limbs; an audacity this, which he could not have had, unless he could appeal to their own conviction for the truth of the fact. Now this miracle of Peter, as well as all other miracles wrought by the apostles, was done in the name of Jesus of Nazareth. Peter's words, effective of a miracle on the lame man, are these, "In the name of Jesus Christ of Nazareth, rise up and walk;" and before the council he asserts, with the

intrepidity peculiar to truth, the same fact; "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth *this* man (probably pointing at him) stand here before you whole." The words of the Sanhedrin on this occasion are remarkable, and very indicative of their disposition, "We cannot deny it," implying thereby that their good will to deny it was not wanting. But what more decisive evidence of Christ's divinity can possibly be desired, than that miracles were wrought *in his name*? The prophets did many and great miracles, but they either tacitly or expressly did them in the name of God; not in their own name. Much less would their disciples attempt to do miracles in the name of their masters, as it would indeed have been equally impious and impertinent in them. For as God alone can authorise and evince by miracles the divine mission of his servants, so he alone is to be invoked by them, and in his name and for his honour alone they were to work a miracle. But the apostles of Christ wrought the greatest miracles in the name and for the honour of Christ; and could they have wrought them unless Christ and God was One?

My last argument shall be that used by Gamaliel, the chief of the Sanhedrin, in favour of the apostles of Christ. His words shew him to have

been a man of prudence, and, in a measure, of piety too; they are these, "If this counsel or this work be of man, it will come to nought, but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God." He had before brought the example of two impostors, who set themselves up as Messiahs; but no sooner were they detected and killed, than their sect suddenly disappeared and the whole was brought to nought. But did "this counsel or this work" come to nought too? Was Christianity extirpated when its blessed founder expired on the cross? Or was this not rather the very cause of its establishment in the world? Not all the persecutions of the Roman emperors, (and they were many and heavy,) availed any thing to the abatement, much less to the extirpation of Christianity. There is a Roman coin extant, struck under the supposition that Christianity was altogether abolished; but how does the event give it the lie? In our own day we see the Christian banners triumphantly reared up in the remotest parts of the globe; and the church of Christ has increased in the world in this last century, perhaps more than for fourteen centuries past together. Though an external conformity to the Christian religion, may sometimes have been obtruded upon a people, by Christians as ignorant of the nature of Christianity as those whom they forced to adopt it; yet in

general, we may safely affirm, Christianity has not, like Mahometanism, found its way into the world by fire and sword, or by holding out popular doctrines, gratifying to the lusts and inclinations of mankind. If then none of these causes can be assigned to the continuance and spread of Christ's religion in the world, we are obliged to conclude, with the wise Gamaliel, that this counsel and this work is of God, and that this is the reason why the gates of hell and the rage of men could never prevail to overthrow it. But if it be of God, then it is the only true religion; and Christ, the subject and object of this religion, is the Messiah, the Son of God.

Thus I have attempted to shew, that Christianity, and especially its fundamental doctrine, the divinity of Jesus Christ, is agreeable, at least not repugnant, to reason, (Prop. I.) and that it is the religion revealed in the Old Testament, (Prop. II.) and in the New, (Prop. III.)

And now, my brethren, I would conclude the first part of this Vindication with a short address to you. Eighteen hundred years have elapsed, and you continue yet, even in a dispersed and depressed state, as a distinct nation upon the earth. Thus the Lord has in a most marvellous manner made good his promise concerning you. "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." (Jer. v. 18. xxx. 11.

xlvi. 28.) This certainly indicates that he has yet thoughts of peace for his ancient people, whom he has left for so long a time; and as the curse denounced in his divine law against disobedience has been fully executed in your many and continued calamities, so undoubtedly the blessing there pronounced will in due time receive its accomplishment in your final restoration. But it becomes you to reflect upon these two things, the cause of your long and tedious dispersion, and the grounds of the hopes you entertain of a gracious re-admission into God's favour and love. Idolatry was the chief cause of the destruction of the first temple, and of Israel's captivity into Babylon. Cyrus, so honourably mentioned in Isaiah, as being an eminent type of Messiah, was the great instrument made use of by God, in order to their emancipation. But what sin was it that caused the demolition of the second temple, and your present captivity, which exceeds the first in duration more than twenty times. It was not idolatry, for that the Jews were never guilty of since their return from Chaldaea, but it was the much more enormous and complicated crime of rejecting Messiah their King, who came unto his own, and his own received him not; who, though sent to the lost sheep of Israel, yet was despised by them; they turned a deaf ear to the sweet alluring voice of David their shepherd, and went further and further

astray from him. At length their wickedness brought him to the cross. There he died in love for them and all mankind, there he poured out his soul a sacrifice for the sins of the whole world. But, alas! Israel as a nation persisted in their unbelief on him, and persecuted his followers with a determined and virulent hatred. Accordingly, within the space of fifty years from Christ's death, the prophecy which he uttered weeping was tremendously fulfilled: Jerusalem, the holy city, and the temple, which was the admiration of nations, were miserably destroyed, not a stone was left upon another, and the land was evacuated of its inhabitants.

All things from that time forward continued in the same disconsolate state, for the cause of all the mischief, viz. your unrelenting opposition to Christ and his Gospel, has continued as long. O, my brethren, how long will it be till you are convinced that by rejecting Christianity you are fighting against God? How long will it be, till you contemplate the glory of him whom Isaiah saw upon the throne, (ch. vi.) Long have your ears been heavy and your eyes shut, and the cheering beams of the Sun of righteousness, which has arisen upon the world with healing under his wings, could not yet penetrate your hearts. O, my brethren, what a comfort, what a joy are you depriving yourself of! Take heed, lest, like some of old, you count yourself unwor-

thy of eternal life, and reject the counsel of God against yourself. The Son of God is still ready to receive you, to pardon your unbelief and reconcile you with his Father, to pour out his holy Spirit of grace and supplication upon you, and to make good all his gracious promises concerning your restoration. . And can you resist such transcendent loving kindness and tender compassions? Remember, the Old Testament is shut up with a curse denounced against those who shall refuse to repent at the preaching of the messenger that was to go before Messiah; what, think you, must it be to do despite to the merciful offers of Messiah himself? If justice be offended, mercy may interpose, but it is dreadful to slight interposing mercy itself.

To be continued.

LETTER FROM "ONE OF THE SECOND TRIBE."

To the Editors of the Jewish Expositor.

No. II.

Gentlemen,

AGREEABLY to my promise I sit down to offer some observations respecting different parts of our law. And I must freely confess, that, from the insight which God has given me into its true import, I am as much convinced of the truth of Christianity as any Christian can be. I do from my heart believe that Jesus is the true Messiah. I believe he is the person, who, though "a child

born and a son given, is the mighty God." And from my soul I am convinced, that his death was a real sacrifice for sin, even for the sins of the whole world. If you ask me, when and how I was converted? I answer, that all those questions are foreign to the subject. I acknowledge all, both Jews and Gentiles, as my brethren; I love both the law and the gospel: I endeavour to derive instruction from both; and both are endeared to me from the circumstance of their reflecting light on each other. But without entering any further into personal matters, in which the public are not at all interested, I will proceed to the subject which I conceive to be of great and universal interest.

Perhaps, in considering the Levitical law, it may be as good a plan as any to touch on different parts of it in the order in which they lie in the book of Leviticus itself.

The Institution of Sacrifices may be considered as nearly co-eval with the world itself. As soon as man had fallen, he needed an atonement: and an atonement was provided for him by God himself; who promised, "that the seed of the woman should bruise the serpent's head;" nor can we reasonably doubt but that God himself, who, we are told, "clothed our first parents with skins," appointed the beasts whose skins were used for that purpose, to be offered up first in sacrifice to him. Whence, if God had not originally sanc-

tioned it, should Abel think of offering up, "the firstlings of his flock?" And why should that very sacrifice receive such a signal testimony of the divine approbation? Even the distinction between clean and unclean animals was known before the flood; and an additional number of the clean were taken into the ark, that there might be wherewith to offer sacrifice unto the Lord when the deluge should be abated. Abraham also and Melchizedec, and Job, all offered sacrifices before the Mosaic ritual was known; so that Moses did not so much introduce new institutions as regulate those which had existed before; and give such directions respecting them as should suit the dispensation which his ritual was intended to prefigure.

Sacrifices are of two kinds, *propitiatory* and *eucharistical*: the one to make atonement for sins committed, the other to render thanks for mercies received. Of the *propitiatory* sacrifices we have an account of no less than six different sorts; (all of which are stated in the seven first chapters of Leviticus:) the burnt-offering, the meat-offering, the sin-offering, the trespass-offering, the offering of consecration, and the peace-offering.* It is of the first of these, the Burnt-offering, that I will speak at this time,

because it stands first in the book of Leviticus.

THE BURNT OFFERING was the most ancient and dignified of all the sacrifices, and at the same time the most frequent; there being two every day in the year except on the sabbath day, when the number was always doubled. The things of which it consisted varied according to the ability of the offerer: it might be taken from among the herd, or the flock, or of fowls; that so no one might have an excuse for withholding it at its proper season. By this accommodation of the offering to the circumstances of men, it was intended, that every one should evince the sincerity of his heart in presenting to God the best offering that he could; and that no one should be discouraged from approaching God by the consideration that he was not able to present to him such an offering as he could wish. The "turtle dove, and young pigeon," was as acceptable to God, as the "ram and bullock," provided it was offered with a suitable frame of mind. Indeed the directions respecting the poor man's offering, were as minute and particular as any: which shewed that God has no respect of persons; and that his ministers also must at their peril be as anxious for the welfare, and as attentive to the interest of the poorest of their flock, as of the most opulent.

One thing was indispensable; that the offering whether of the herd or of the flock, must

* Lev. vii. 37. They were not *altogether* propitiatory; but are numbered with the propitiatory, because they were *in part* burnt upon the brazen altar.

be "a male" and "without blemish:" it was to be the most excellent of its kind, in order the more fitly to shadow forth the excellencies of the Messiah; who alone of all that ever partook of our nature was truly without sin. Had the smallest imperfection attached to him, he could not have been a propitiation for our sins; the utmost care was therefore to be taken in examining the offerings which prefigured him, that they might, as far as possible, exemplify his spotless perfection.

Respecting the manner in which it was to be presented, the minutest directions were given. The offerer must bring his sacrifice "of his own voluntary will." He must feel his need of mercy, and be very desirous to obtain it. He must see that no mercy can be found except by means of a sacrifice: and he must thankfully embrace the opportunity afforded him; not accounting God his debtor for the sacrifice offered to him, but himself a debtor to God, for his permission to approach him in such a way.

He must bring his sacrifice to "the door of the tabernacle of the congregation before the Lord." Whilst, in doing this, he acknowledged that the Lord dwelt there in a peculiar manner, he publicly, before all the people, acknowledged himself a sinner like unto his brethren, and needing mercy no less than the vilest of the human race. Not the smallest degree of self

preference could be allowed: but all must be made to see and feel, that there was but one way of salvation for ruined man.

Further, he was to "put his hand upon the head of his offering." By this significant action he still more plainly declared, that he must perish, if ever his sins should be visited upon him; and that all his hope of acceptance with God, was founded on the vicarious sufferings of this devoted victim.

The offering itself must be "slain," (whether by the offerer, or the priest, is uncertain,*) and its "blood be sprinkled round about upon the altar." The slaughtered animal was then to be "flayed," and "cut into pieces," according to a prescribed rule: "the inwards and the legs," which might be supposed to need somewhat of purification, were "washed;" and, together with the *whole* body, "burnt upon the altar." The skin alone remained as the perquisite of the priest.† Do we not see in these things a striking exhibition of the sufferings of the Messiah, who was in due time to become a sacrifice for the sins of the whole world? Death was the wages due to sin, and that too under the wrath of an

* We apprehend it was by the priest, or some Levite assisting him, see ver. 15. The same ambiguity as to the meaning of the word "*they*" may be seen in 2 Chron. xxix. 22. but it is plain from ver. 34 of that chapter, that neither the priests nor the offerers, killed the sacrifices; but the Levites killed them; and the priests received the blood.

† Lev. vii. 8.

offended God. True it is, that the consuming of an animal by fire was but a faint representation of that misery which we must to all eternity have endured; and of that which the Messiah sustained, both in his body and in his soul, when he died under the load of our iniquities.

The partial washing of the sacrifice might probably denote the perfect purity of Christ; or perhaps it might intimate the concurrence of the Holy Spirit, through whose divine agency, as your scriptures inform us, he was fitted for a sacrifice; and by whose almighty aid he was enabled to offer himself up to God: for it was "*through the eternal Spirit*, that he offered himself without spot to God."

The benefits resulting from this sacrifice are also minutely stated. "It was accepted for the offerer, to make an atonement for him." As there were two kinds of guilt, ceremonial and moral, so there were two kinds of absolution, one actual in the sight of God, the other merely external and shadowy. We observe then, in relation to these sacrifices, that they cleansed from *ceremonial* defilement *really*, and from *real* defilement *ceremonially*. There were certain things, not evil in themselves, but made so by the special appointment of God: (such as the touching of a grave or a dead body,) and the persons who had done them were to be accounted unclean, till they were purified in the way

prescribed; and their observance of the prescribed forms did really purge them from the defilement they had contracted, so that no guilt would be imputed to them, nor any punishment inflicted, either in time or eternity. On the other hand there were things really evil, (as theft or perjury,) which subjected the offender to punishment by the laws of man; now the guilt of these crimes was not purged away by the appointed sacrifices, any further than the exempting the persons from the punishment denounced by law: his conscience still remained burdened with guilt; and he must, notwithstanding all his sacrifices, answer for his crime at the tribunal of God. This is the distinction made for us in the New Testament, where it is said, that "the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, did really sanctify to the purifying of the flesh:" but they "never could make a man perfect as pertaining to the conscience:" in that sense "it was not possible that the blood of bulls and of goats could take away sins."

It may be asked then, what benefit was there to counterbalance the cost and trouble of the sacrifices? I answer, that an exemption from temporal judgment, whether inflicted by God or man, was a great benefit: but to be encouraged to come to God, as a merciful and gracious God, and to have the Messiah so clearly and con-

stantly exhibited before their eyes, was an unspeakable benefit, which would have been cheaply purchased by the cattle on a thousand hills.

Now, Gentlemen, if your Scriptures be true, there is not any subject whatever that can bear the least comparison with that leading subject of the gospel, "Christ crucified:" and I had almost said, that the New Testament itself scarcely unfolds it more clearly than the ordinance before us. What would the most ignorant of the Jews imagine, when he saw the sacrifice led forth, the offerer putting his hand upon it, and the priest slaying it, and afterwards reducing it to ashes? Would he not see, that here was a manifest substitution of an innocent creature in the place of the guilty, and that very substitution was the means of reconciling the offender to his God? I will grant, that a person ignorant of the typical nature of those ordinances, might be led to ascribe the benefit to the ordinance itself, without looking through it to the sacrifice which it shadowed forth; but he could not be so blind as not to see, that acceptance with God was by means of a vicarious sacrifice. Yet behold, you Christians, who live under the meridian light of the gospel, need, no less than we, to be informed, that you must be saved entirely through the atonement of Christ, and not through any righteousness of your own. I hope you will pardon me, if I say to the gene-

rality amongst you, Go back to the law; ask a Jew to teach you: let those whom you despise for their ignorance, be your preceptors. Learn even from our law to embrace your gospel: and "kiss the Son, lest he be angry and ye perish from the way."

Permit me also to suggest, from the example of the Jew's offering "of his own voluntary will," the best sacrifice he could, that you should grudge nothing whereby you may honour God, or promote your own salvation. An irreligious man might have asked, Wherefore is all this waste of cattle, which instead of being consumed by fire, might be sold, or given to the poor? But the man who fears God would reply, that nothing can be wasted which is in any way conducive to God's honour, and our own salvation. This is the spirit that should animate us. But, alas! the chief concern of most of us is, to sacrifice for God as little as we can. Let us guard against such low and niggardly thoughts: let the large and liberal spirit of Christianity be manifested in our lives. As for our lusts, let them be sacrificed and utterly consumed: the sooner they are mortified, the better. Nor be contented with that: but, of *your own voluntary will*, "present your whole selves to God a living sacrifice:" for that is "your reasonable service: and it shall be accepted of your God."

ONE OF THE SECOND TRIBE.

CUNINGHAME'S SIXTH LETTER
TO RABBI J. CROOLL.

SIR,

HAVING endeavoured to answer the manuscript which you sent me with your letter dated the 13th of May last, I now design to resume the consideration of your "Restoration of Israel."

Before I renew this discussion, I wish, however, to submit to you some general observations upon the momentous question which is agitated between us. And first, Sir, I may surely be permitted to express some surprise, that while you have not thought me entirely unworthy of your notice, you have yet maintained a total, I may even say a cautious silence upon every one of the arguments which are contained in my former letters. Perhaps you feel these arguments to be strong and weighty. If it be so, does it not become you as a professed disciple of Moses and the prophets, to lend a willing ear to the powerful testimony which they bear in favour of the Messiahship of Jesus of Nazareth, and to bow at the foot of his cross? This is the counsel which the apostle Peter gave to the Jews, who were pricked in their heart when they heard his sermon on the day of Pentecost; and notwithstanding that I, in a former letter, directed your attention to the passage of the New Testament to which I now allude, as prescribing the immediate line of duty, I shall, although I may thereby incur

the charge of offensiverepetition, again place the words of the apostle before you, as contained in Acts ii. 36—38. *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then said Peter unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

If Christianity be true, then it is certain that the apostle Peter was inspired by the Holy Ghost, to utter these words; and the duty of giving immediate and implicit obedience to them, is of a most urgent nature. On this subject, I shall call your attention to a passage of St. Paul's epistle to the Hebrews, which shews the danger of neglecting the salvation offered to us through the Lord Messiah. *"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be*

spoken by the Lord, and was confirmed unto us by them that heard him ? Heb. ii. 1—3.

If on the other hand Christianity be not from God, then all the reasoning, by which I have endeavoured in my previous addresses to you, to prove its truth, must admit of an easy answer: and surely it becomes you, who have stepped forward as the champion of Judaism, not to leave upon the minds, either of Jews or Christians, any suspicion with regard to your competency to defend that faith which you profess to hold. But though, for argument sake, I hold this hypothetical language, yet, in reality, the truth of the religion of Jesus is not a matter of doubt or hypothesis, and while it is our duty to reason with you out of the scriptures in proof of the Messiahship of the Lord Jesus, it is no less incumbent upon us, to testify to you that we have known Jesus to be indeed the Messiah, the Saviour of the world. *Neither is there salvation in any other: for there is none other name under heaven given among men whereby we may be saved.* Acts iv. 12.

The contest between the Gospel of Jesus Christ and modern Judaism, is similar in its nature to that which took place between Moses the servant of the Lord, and Korah, Dathan, and Abiram. And however excusable those Jews may be, who have never had access to the New Testament, and have no knowledge of its evidences, if any continue to

reject Jesus of Nazareth, after these things have been plainly set before them, He who is the faithful and true witness, even Jesus himself, hath pronounced the following judgment on them: *He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God: and this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.* John iii. 18—21.

I am aware that in placing before you passages of such awful import, I run the hazard of giving you offence. But it is impossible for us to be faithful to God, and the souls of men, without sometimes exciting in their breasts feelings of irritation. You know too well the history of your own people, not to recollect, that the false prophets, who said, Peace, Peace, while there was no peace, were more acceptable to them, than those servants of God who openly reproved them for their sins. I have moreover to remark, that in your manuscript, which with my answer has lately appeared in the Expositor, you have shewn me the example of using great plainness of speech. You have expressed more than a suspicion, that I am an Ama-

lekite, and as such under the irrevocable curse of God, and incapable of being made the subject of salvation. Without repeating what I have already said in reference to this charge, I may surely be permitted, after having shewn it to be without any scriptural foundation, to point out to you the reasons which Christians have for apprehending that all unbelieving Jews are in a state of the most awful danger, as having rejected the Word of Jehovah, whom Jacob avouched as his God, and who, in the fulness of time, according to the prophecies of Isaiah so often referred to, was incarnate in the person of Jesus of Nazareth.

But, Sir, there is this important difference between the surmises you have expressed respecting the state of us Christians, and the fears which we cannot help entertaining with regard to your spiritual condition, that whereas you conceive the curse, which has gone forth against us as Amalekites to be irrevocable, we on the other hand believe, that the richest blessings are in reserve for you through that very Jesus whom you have vilified, if you will only return to him with penitent and contrite hearts, confessing your sins.

Saul of Tarsus was also once a blasphemer and persecutor, but the grace of the Lord Messiah transformed him into an apostle. That grace is still the same to every Jew, who shall call on the name of the Lord.

Permit me also to make use of another argument, founded on a very remarkable declaration of the Lord, in the xxxii. chapter of the book of Deuteronomy. The song of Moses is, Sir, as you well know, a prophetic summary of the dealings of God with your nation, from the period of the Exodus, until your final restoration in the last days. It also contains an account of the conduct of the children of Israel, wherein is founded the reason of the divine procedure. In ver. 21. of the foregoing chapter are to be found the following words: *They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those who are not a people; I will provoke them to anger with a foolish nation.* Now, Sir, you will not, I imagine, deny that they who are here described as having provoked God to jealousy, were his ancient people, the seed of Israel, and that they thus provoked the Lord by their idolatry and other crimes, so that at length he bestowed upon the ten tribes by the mouth of the prophet Hosea, the prophetic name of לא רחמה Lo-ruhamah, *not having obtained mercy*, and upon the tribes of Judah and Benjamin, the appellation of לא עמי Lo-ammi, *not my people*, thereby signifying the removal of both branches of Israel from their high privileges as the peculiar people of the Lord, and their dreadful cap-

tivities in the lands of their enemies. Thus far, I presume, you will agree with me in the interpretation of the passage under consideration.

In the following clause, the Lord declares his righteous purpose, of punishing his people according to the just law of retaliation. *I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation.* Here there will probably be a difference of opinion between us; and though I can form no conjecture what interpretation you will give of this clause, I cannot but fear, that you have not hitherto received that which is its true meaning. But, Sir, *to the law and to the testimony; if they speak not according to this word, it is because there is no light in them.** Every opinion held by you and us, must be brought to the test of the word of God; and it is by comparing scripture with scripture, that we may expect most easily to arrive at the meaning of any particular passage. Now when we read, in Gen. ix. 27. the prophecy which I mentioned in a former paper, that *God shall persuade Japhet, and he shall dwell in the tent of Shem*; and when, on opening the Targum of Jonathan, we find the following gloss given of that passage, *God shall enlarge the boundaries of Japhet, and his sons shall become proselytes, and dwell in the school of Shem*;

when again, we connect with the words of the foregoing text, the remarkable prophetic declaration of God, that his ancient people shall, by reason of their sins, be called by the names, Lo-ruhamah, and Lo-ammi, and also that passage of Malachi i. 10, 11. wherein the Lord says, that he will not accept the offering of his own people, *for from the rising of the sun, unto the going down of the same, my name shall be great among the Gentiles.* Comparing all these different passages with each other, a key is thus given to us for unravelling the mysterious purpose of God announced in the song of Moses, that he would provoke you to jealousy by them which were no people; and it is manifest, that this was to be accomplished by your exclusion for a time from the favour of God, and the adoption of the Gentiles, chiefly of the family of Japhet, as his people in your room and place.

Accordingly, when your own Messiah came in the flesh, at the exact time predicted in Daniel's prophecy of the seventy weeks, you manifested that the name of Lo-ammi had been bestowed upon you in righteousness, for you rejected the Messiah and crucified him. After his ascension into heaven, to sit at the right hand of God, according to the prediction of the cxxth Psalm, a final offer of mercy was made to your fathers by the preaching of the apostles. Many of them received the word of salvation with gladness,

* Is. viii. 20.

and were baptized into the name of Jesus. But the great body of your nation continued obstinate in unbelief.—To fill up the chasm which was thus made in his church by your unbelief, God was pleased to call the Gentiles to occupy that place which you had left vacant for them, in the school, or tent, of Shem. *Thus God moved you to jealousy by them which were not a people, and provoked you to anger with a foolish nation.*

Accordingly no part of the Christian dispensation seems to have excited a more bitter animosity in the minds of your unbelieving fathers, than the call of the Gentiles into the church of God. When the apostle Paul addressed that speech to the Jews, which is recorded in the xxii. chapter of Acts, giving an account of his conversion to the faith of Christ, they patiently listened to him till he mentioned the following words of the Lord Jesus, containing his commission to preach to the Gentiles: *Depart, for I will send thee far hence unto the Gentiles.* On hearing these words, your forefathers were exasperated even to madness, saying, *Away with such a fellow from the earth, for it is not fit that he should live; and they cried out, and cast off their clothes, and threw dust into the air.*

I would further remark, that the fruitless anxiety you yourself have manifested, to prove that there is no Messiah for the Gentiles, and the observations you have made upon the im-

possibility of an Amalekite obtaining salvation, seem to proceed from the very same source as the anger of your ancestors, at the mention made by Paul of his mission to the Gentiles. You, Sir, like them, appear to be moved to jealousy, and provoked to anger at that merciful dispensation of the Almighty, whereby we, which formerly were not a people, are brought nigh to Him; and we, who were once a foolish nation, are, thro' the faith of the Lord Messiah, made wise unto salvation. But it may be said to you, Sir, as the Lord said unto Jonah; *Doest thou well to be angry?* Is it right that the creature should repine because the Creator is merciful? Suffer us Gentiles to expostulate with you, upon the unreasonableness of such feelings. We indeed, Sir, are not of the family of Abraham according to natural descent, but are we not the children of Adam as well as you? Are we not, then, your brethren, and does not the law of the Lord, which saith, *Thou shalt love thy neighbour as thyself*, teach you to rejoice, if the Lord sheweth mercy to the Gentiles? We would wish you, Sir, seriously to consider the conduct, and imitate the spirit, of your father Abraham, whose earnest and affectionate intercession to the Lord in behalf of Sodom, is recorded in the book of Genesis for the instruction of his posterity to the latest generations. Surely Abraham would have rejoiced had he lived in the apostolic age to witness the con-

version of the Gentiles. If you then, instead of rejoicing at this glorious dispensation, manifest a disposition to repine at it, and a wish to prove, against the express letter of the Scriptures, that there is no Messiah for the Gentiles, do not these things evince that you are of another manner of spirit than your father Abraham.

O! that this unholy jealousy may speedily be replaced by a holy emulation on your part to resume your ancient place in the church of God. There is room enough in the tent of Shem for us both, and we willingly acknowledge that the most honourable place belongs to you. The mystical olive tree has long mourned the loss of its topmost and fairest branches; and though we, the branches of a wild olive, have been grafted in to fill up the void, yet even we cannot be made perfect till you are grafted in again. For this glorious event we wait and pray with earnest expectation and affectionate solicitude, because we have a deep concern for your spiritual welfare; and we are likewise assured, in the New Testament, that your conversion is to be as life from the dead to the world. Then shall our Saviour and your Messiah be, in a peculiar manner, the glory of his people Israel.*

Turn your eyes, Sir, to the edifying spectacle which is now exhibited by the Christian church, in the new and unheard of efforts for the universal diffusion both of the Old and New

Testaments! Behold even Jews becoming subscribers to Bible Societies, and joining in this work of love! See the nations in the remotest corners of the earth preparing to press into the kingdom of heaven! And shall the ancient people of God exclude themselves from the universal Jubilee! No, it shall not be so! Israel also *shall return, and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days.* But though the body of your nation shall thus return, it is a melancholy consideration, that some of the children of Israel shall, even at the period of the second redemption, continue to resist the Lord Messiah, and despise his grace; for it is written, in a passage of Ezekiel to which I have already referred, (ch. xx. 38.) that the Lord shall at that time purge out from among his people the rebels, and they shall not enter into the land of Israel. It is plain, therefore, that even at that blissful era, the being of the natural seed of Abraham shall not be enough to secure the salvation of any individual of his family, unless he also imbibes the spirit of his great ancestor. Surely, then, it becomes every Jew, seriously to examine himself, whether he possesses those features of character, which shall distinguish the true Israelites, from those rebels who are to be purged out from among them.

I remain, Sir, Yours, &c.

WILLIAM CUNINGHAME.

Jan. 9. 1817.

* See Romans xi, 14—32.

SUFFERINGS OF THE JEWS IN GERMANY.

[From Mrs. Hannah Adams's *History of the Jews*.]

THE Jews have been more frequently accused of enormous crimes in Germany than in any other part of Europe. When the Persians and Tartars made incursions into this country, they were charged with favouring and assisting these enterprizes, in hopes of being delivered from the persecutions which they suffered from the Christians. They were, probably more justly, accused the same year of opposing the conversion of a young man of their nation at Frankfort, who was desirous of receiving baptism.* The people were incensed at this opposition, and arms were seized on both sides. Several Christians lost their lives; and about one hundred and eighty Jews perished by the sword, or the fire they had kindled. One half of the city was consumed; and the most prudent among them were induced to profess christianity, to avoid being sacrificed to the resentment of the multitude.†

The Jews in Germany were frequently accused of murdering christian children at their passover. The first instance which occurs was at Haguenau

in Lower Alsatia, where three of them were found dead in a Jewish house. Complaint was made to the emperor Frederic II. who, not being inclined to believe the report, coldly replied, "that, since the children were dead, they must be buried." This instance of his incredulity exasperated the people; but as they were unable to prove the alleged crime, the Jews, upon paying a considerable sum, obtained a favourable judgment from the emperor.‡

About this time those of Munich in Bavaria suffered a severe calamity. An old woman having confessed that she sold them a child, whom they murdered, the people, without waiting the event of a trial, put to death all of this miserable race whom they could find. The town officers, after attempting in vain to suppress the tumult, advised the Jews to retire into their synagogue, which was a strong stone building. They complied; but notwithstanding great efforts were made by the duke and the officers to appease and disperse the multitude, they were all burned and destroyed in it.§ An accusation of a similar nature was brought against those of Wurtzburgh and Bern, where they were massacred in the same manner.

Notwithstanding these persecutions, the Jews in Germany boast of the learned rabbies who appeared in the thirteenth

* Basnage, p. 682.

† The fervour of the Jews is singularly inclined to fanaticism; and they are highly incensed when one of their members abjures his religion. This is in consequence of a principle imputed to Maimonides, that those who abandon Judaism ought to be persecuted to hell.—*Gregoire*, p. 84.

‡ Basnage, p. 683.

§ Ibid.

century, particularly Baruc and Eliezer de Germeciman, both of whom were famous cabbalists; and the latter wrote a celebrated treatise, called, "The Mantle of the Lord." Meir de Rottemburgh was also distinguished for his learning, and became the judge and chief doctor of his German brethren.*

The Jews flourished in Lithuania during the thirteenth century. King Boleslaus granted them liberty of conscience and other privileges, which they preserved under his successors. Their prosperity excited the envy of the populace, who endeavoured to disturb their peace, and blast their reputation. It was observed in the council of Vienna, which was convened in 1267, that they were become so numerous and powerful that the income of the clergy was considerably diminished. It was, therefore, ordained that they should reimburse them, in proportion to what they might have considered themselves entitled, had their families been christian. The council also enacted, that they should be compelled to demolish the new and superb synagogues which they had erected, and be contented with their former places of worship. These decrees, however, proved abortive; for the German princes and nobles protected those who refused to obey; and even obliged their officers to afford shelter to the

unhappy victims who implored their assistance. The clergy were, therefore, necessitated to pursue more violent measures, and excommunicated all who favoured and defended the Jews.†

A new regulation was made at Augsburg upon observing that they did not consider it a crime to violate their oaths: Previously to this time they had been compelled to swear by the saints, by the blessed Mary, or even by the Son of God. But, as they made no scruple to violate these oaths, they were obliged to swear by the name of God, and the law of Moses. Yet they supposed even these solemn engagements were annulled on the great day of expiation; and could, therefore, be of force for only one year. It is also said, that a number of their casuists authorize deception, equivocation, mental restriction, and hypocrisy.‡ According to a concession of the Talmud, it is lawful to dissemble for the sake of peace.§

About this time the disputes between the Rabbinists|| and Caraites were conducted with great violence. Aaron Cohen, a rabbi of great learning, who was the head of the latter sect, wrote a treatise to expose the absurdities of the Talmud. He explained their articles of faith,

† Basnage, p. 684. Modern Univer. Hist. vol. xiii. p. 337.

‡ Gregoire, p. 81.

§ Modern Univer. Hist. vol. xiii. p. 338.

|| The Rabbinists are modern Pharisees.

* Basnage, p. 684.

and styled his work, "The Tree of Life," because he supposed a belief of their dogmas necessary in order to attain eternal salvation. Though he acknowledged a resurrection, he confined it only to the true believers of the house of Israel. But notwithstanding his attempt to lessen the attachment which the Caraites began to discover to tradition, rabbi Nissi, another famous doctor of this sect, was obliged, at the earnest request of his pupils, to explain the Misna. Even Aaron was at length induced to give an allegorical explication of several passages of scripture. But though this relaxation in the tenets of their opponents gratified the rabbinites,* the hatred between the two sects continued with unabated violence.†

During the contest between Adolphus of Nassau and Albert of Austria, each of whom had been elected emperor, a fanatical peasant, named Raind Fleisch, taking advantage of the wars which raged in Germany, commenced an intemperate preacher in the upper Palatinate, and other provinces. He pretended that God had sent him to exterminate the Jews; and, in order to exasperate the people against them,

asserted that they had stolen a consecrated host. The credulous multitude, without further inquiry, immediately seized upon those in Nuremberg, Rottemburgh, and several other towns in Franconia and Bavaria, and put them to death. Others chose rather to destroy themselves with their wives, children, and effects, than be thrown into the flames by their enemies. Albert would gladly have suppressed this barbarous massacre; but he was afraid that Raind Fleisch, who was regarded as a messenger from God, would persuade the people to favour and join his competitor. The persecution was at length stopped, and the city of Nuremberg laid under a heavy fine, besides being half consumed by the fire which the miserable Jews had set to their houses.‡

The council, which pope Clement V. convened at Vienna against the Templars, condemned the usury of the Jews, and decreed that those who favoured them should be considered as hereticks. This edict involved them in vexatious lawsuits, and other misfortunes. They were, however, in some measure relieved by Menicho, bishop of Spire, who forbade them to be molested on that account in his dominions; and alleged, that the law could not concern them, seeing the church does not judge those that are without. A few years after, Lewis I.

* Basnage, p. 685.

† The hatred between these sects is carried so far, that the Rabbinites assert, that if a Caraites and a Christian happen to be in danger of drowning together, they ought to make a bridge of the body of the Caraites, in order to save the Christian.—*Gregoire*, p. 86.

‡ Basnage, p. 685. *Modern Universal Hist.* vol. xiii. p. 340.

king of Hungary, banished them from all his dominions.*

The Flagellants, who arose in the fourteenth century, and derived their name from the cruel scourges which they inflicted upon their own persons, supposed that murdering the enemies of Christ would render their penance more acceptable.† Accordingly they plundered and burnt the Jews at Spire, Strasburg, and Thuringen. But, after committing some outrages at Frankfort, they agreed to an accommodation. A Jew named Cicogne, whose family was numerous in that city, being dissatisfied with the compromise, threw fire into the town-house, which consumed the building, and all the records preserved in it. The flames spread to the cathedral, which was reduced to ashes. This crime was severely punished; for not only the incendiary, but all his brethren in Frankfort, a few excepted who retired into Bohemia, were put to death.‡

In the course of the same year the Jews were accused of poisoning the rivers, wells, and reservoirs of water. They were suspected of this crime upon no other foundation, than that they had escaped the common

mortality which took place in most parts of Europe. A suspicion being sufficient to condemn them, a new massacre ensued in several provinces of Germany, in which some were burned, and others cruelly slaughtered. Those of Metz, however, resolved to defend themselves; and having seized about two hundred unarmed Christians put them to death in a barbarous manner. The incensed populace collected, furiously attacked, and killed twelve thousand Jews. They next set fire to their houses, which spread and raged so vehemently, that the great bell and glass in the cathedral church were melted down. The persecution of this miserable people extended over all Germany. In the imperial cities all their houses were demolished, and castles and towers built with the materials.§

Robert, the reigning count Palatine, and his ministers, endeavoured in vain to suppress the tumult and afford an asylum to an injured race, whose innocence was acknowledged by honest men. But they were opposed by some of the nobility; and the populace accused them of accepting bribes to defend the enemies of Christ. All the Jewish inhabitants of Ulm, together with their property and effects, were burned; their wretched brethren who survived in those parts were without friends, or a place of refuge, the princes not daring

* Basnage, p. 686.

† It has been asserted, that before these fanaticks began their penance, they read their commission with an audible voice, which was comprised in a letter sent to them by the Almighty himself, and delivered to them by an angel, with express command to scourge themselves and massacre the Jews.—*Picart's Religious Ceremonies of the Jews*, p. 172.

‡ Basnage, p. 686.

* Basnage, p. 686.

at so critical a time to interpose in their behalf.

At Lithuania, however, they met with more equitable treatment. Casimire the Great being enamoured with a beautiful Jewess, named Esthier, had, at her request, granted them several considerable privileges.*

Those Jews who had fled for refuge to Bohemia were not better treated than their brethren in Germany. Wincellaus,† the emperor and king of Bohemia, equally discharged the cities and nobility from the debts they owed to these miserable objects of persecution. The people, therefore, considering them abandoned by that prince, attacked them at Gotha, and a terrible carnage ensued. The Jews of Spire, without distinction of age or sex, were all put to death, except a few children, who were hurried to the font to be baptized. As a pretence for this cruelty, they were accused of insulting a priest as he was carrying the sacrament to a sick person. The citizens of Prague, irritated at seeing them celebrate their passover, chose that time to burn their synagogue, and those who there engaged in devotional exercises. This inhuman deed was executed without any opposition, and not one of them escaped.‡

Soon after, they were again

accused of poisoning the rivers and springs, and punished for this pretended crime. The persecution was not confined to Germany, but extended to Italy, Provence, and other parts. The Jewish historians assert, that the emperor was convinced of their innocence, and represented to his council, that it was impossible for them to be guilty of this offence, as the rivers and springs, which have a free and unrestrained course, cannot be contaminated by poison. But the people were so highly exasperated against this miserable race, that, in order to preserve them from more dreadful calamities, the emperor was under the necessity of issuing an edict, enjoining them to depart the country, or receive baptism. The Jews assert, that few at this time were induced to apostatize, or, as they expressed it, "to forsake the glory of their God."§

Great numbers of the Jews had settled in Thuringia and Misnia. But, at the commencement of the fifteenth century, the landgraves exacted vast sums for affording them an asylum. Upon their refusal to pay an enormous tax, they were arrested and imprisoned, and obliged to give up a large part of their wealth in order to regain their liberty.||

About this period, the council of Basil commanded the prelates in all the places where there were Jews, to appoint

* Basnage, p. 686.

† This prince, having rendered himself odious to his people by his intemperance and other vices, sought to regain their favour by his severity to the Jews.

‡ Basnage, p. 687.

§ Mod. Univ. Hist. vol. xiii. p. 343.

|| Basnage, p. 637.

learned divines to preach to them, and obliged them, under the severest penalties, to attend the sermons. At the same time, the Christians were prohibited from having any social intercourse with them, or employing them as servants, nurses, farmers, or physicians. They were not permitted to reside in houses near any church, or in the inside of any city. This degraded people were also compelled to wear a particular habit; and condemned to lose all the sums they lent on sacred books, crosses, and the ornaments of churches.*

Twenty years after, Lewis X. duke of Bavaria, banished them from his dominions, without regarding his own interest, or the remonstrances of his friends. He also confiscated all their effects, and erected publick edifices in the places where they had inhabited.†

The princes of Mecklenburgh also treated this wretched people with extreme rigour. They were accused of offering an indignity to a consecrated host, which they purchased of a priest; for this crime thirty Jews, together with the priest, were put to a cruel death. Seven years after, those of Nuremberg, who were numerous and affluent, were banished from the city. The citizens charged them with various offences, in order to palliate their severity. But the principal cause appears to have been their wealth,

and the usurious practices to which they were addicted.‡

Their expulsion was probably accelerated by the appearance of an impostor, named David Leimlein. Though he had not the temerity to declare himself the Messiah, he confidently affirmed, that the mighty conqueror would appear in the year 1500. He styled himself chief of the army of Israel, and went to Lisbon and persuaded a young convert to return to Judaism, and act in concert with him. He gave him the name of Solomon Malcho, and exhorted him to diligently read the rabbinical writings. His pupil made such rapid progress in his studies, that the Italian Jews affirmed his sermons were dictated by some angel. Not contented with preaching, he compiled several curious treatises, which increased his reputation. Meantime, David distinguished himself by his long fasting, being sometimes six days without taking any food, and thus attracted publick notice and admiration. The credulous Jews were hence induced to demolish their ovens, expecting the following year to eat unleavened bread in Jerusalem. While they were preparing for the voyage, David, perceiving that he had set too short a time for their pretended deliverance, declared, that "the sins of the nation had retarded the coming of the Messiah." This caused the infatuated people to assemble near Jeru-

* Jortin's Remarks on Eccles. Hist.

+ Basnage, p. 729.

‡ Basnage, p. 729.

saalem and appoint a solemn fast, in order to appease the anger of God, and hasten the appearance of their long expected deliverer.*

At length, Malcho, who declared himself the precursor of the Messiah, was so imprudent as to desire an audience of Charles V. then at Mantua. He was admitted; but that monarch caused him to be arrested, and put to a cruel death.†

REMARKS ON DANIEL XI.

To the Editors of the Jewish Expositor.

Gentlemen,

WHEN my former remarks were submitted to you, the paper of I. K. S. inserted in your Miscellany in July last, had not made its appearance. Having since attentively considered it, and also his further observations in your Supplement, I am still of opinion the subject has not been so fully illustrated as its importance requires. I cannot presume that any suggestions which I may offer, will have that effect, yet may a hint thrown out lead to a more enlarged discussion, and a better understanding of the subject consequently ensue.

The statement of I. K. S. that in the judgment of all commentators, ancient and modern,

the little horn is "Antiochus Epiphanes," and that this character forms the subject of chap. viii. 9—14. 23—26. and xi. 21—45. must be received *cum grano salis*, since it may be proved that many of the most able modern commentators have given a different solution of the matter. His sentiments, I perceive, generally coincide with the illustrations of "Wintle on Daniel," and as they have been evidently drawn from the same sources, it is rather to be expected. But the latter commentator, though he partly maintains the opinion advanced by I. K. S. admits also that the expositions of many authors, which represent "the Romans" to be "the little horn" and "the king of an obdurate countenance," are well supported, and deserve consideration; and acknowledges that the prophecy may extend to the remotest period of time. In remarking on the scheme of another able and ingenious writer, Mr. Amner, he observes, "his plan of referring and confining the whole of Daniel's prophecies altogether to the times of Epiphanes, to say no more of it, seems quite repugnant to the general scheme and manner of this prophet." Mr. Wintle also patronises the system of a primary and remote accomplishment of prophecy, but this doctrine, I conceive, has led to a loose and indefinite exposition of Scripture, and has tended, by darkening counsel, more to the injury of the race of Abraham, by weakening

* Basnage, p. 729.

† Lemlein was sent prisoner to Spain, and died there a few days after his confinement. Yet such was the infatuation of the Italian Jews, that a long time elapsed before they would believe but that he was still alive in this kingdom.—*Modern Univ. Hist.* vol. xiii. p. 393.

their interest in the minds of the Christian world, than the combination of all other causes.

That the author of the books of Maccabees, Josephus, and Jerome, have maintained the fulfilment of these prophecies in the person of "Antiochus Epiphanes," may be admitted, but they are by no means competent or conclusive evidence. Their opinions appear to me of little authority, seeing they had not those advantages, which later commentators have enjoyed, arising from the important succession of events during the lapse of many centuries, and which have enabled them to apply their knowledge with so great felicity of argument.

That Antiochus Epiphanes cannot be the "little horn," is to me manifest, since he can only be considered as one of the four horns of the Macedonian empire, in the same sense as Antiochus the Great, or any other of his predecessors; and moreover as he did not appear "in the latter end," but comparatively early in the era of their kingdom.

That the Romans can be that "little horn," is a point never to be conceded, since on the same ground they constituted the fourth beast, and therefore cannot be a little horn of the third kingdom.

No subject however has been so clearly illustrated as the eighth chapter of Daniel, by Mr. Faber, in his *Dissertation on Prophecy*. The question, so far as it relates to the little horn,

has been determined by him. As his volumes are easily to be obtained, I shall only present to the notice of your readers the concluding sentence of his chapters on the subject, premising, however, that in a post-criticism on the first clause of ver. 23. which appeared in a respectable periodical work, he has in substance stated, that the words should be read "in the extremity, or on the border, of their kingdom, a king of fierce countenance shall stand up," applying it to the juxtaposition of Arabia, the birth-place and seat of the Mohammedan imposture. "We have seen," says he, "that although the character of the little horn agrees in some particulars with those of Antiochus Epiphanes, the Romans, and the power of infidelity, yet it entirely disagrees with them in others. The result, therefore, of the whole inquiry must be this, that the prophet designed to symbolize by the little horn Mohammedism, and nothing but Mohammedism.

To this may be adjoined the testimony of an invaluable commentator on scripture, who has ably treated the prophecies in general, and abundantly served the cause of the Jews by his elucidations of those in particular which regard that people. He remarks on Dan. viii. 9—12. that he had formerly entertained a different opinion, "but that the careful and repeated perusal of Mr. Faber's book had convinced him

that the Mohammedan delusion is there pointed out."

I. K. S. has admitted one important ground of argument, which, were his sentiments respecting the same eighth chapter likewise changed, I should be inclined to hope that, with the superior learning he has manifested, he would be able to establish the point now in question, whether the Arabian imposture be also predicted, chap. xi. 31—45. for he considers those verses as connected with the prophecies concerning "the little horn," and "the king of fierce countenance." There can be no doubt, except as one author, "Frere," has referred the whole to the fugitive monarchs of a neighbouring kingdom, that the verses 21—30. prefigure the tyranny of Antiochus; but the difficulty seems to rest on the turn given to the first clause of verse 31, the incidental mention of the ships of Chittim, as allies of Ptolemy Philometer, which are said in the preceding verse to come against and cause the return of Antiochus, inducing the inference that they become the subject of prophecy in the thirty-first and succeeding verses. If, however, as Mr. Faber has proved, the eighth chapter contains the history of the third kingdom, and of the Mohammedan horn; and if the eleventh chapter be, as admitted by I. K. S. a farther illustration of the eighth chapter; it seems impossible to believe otherwise, than that Mohammedism must be the prominent and most con-

spicuous object of the eleventh chapter, but if it be not the subject of verses 31—45. where is it to be found.

A just exposition of the thirty-first verse is attended with great difficulty, but is unquestionably of the very first importance, for on it hinges any correct interpretation of the succeeding verses. No opinion has been advanced on this point, even by the most eminent commentators, without great hesitation. Mr. Wintle translates the first clause, "But mighty powers shall stand up from these," and supposes the latter words, "from these," to refer to the antecedent, "the ships of Chittim," but admits that the exposition is liable to objection, and justifies the course he takes by a reference to Bishop Newton's *Treatise on the same subject*. The words, "from these," may however refer to the two horns of the third kingdom, the Egyptian and Syrian kingdoms, of which the prophet had been speaking; and the text, (if such Dan. viii. 12. and 23. may be called,) of which the present prophecy forms a farther illustration, seems to confirm the conjecture. Then by the "mighty powers" may have been intended the Arabian, Saracenic and Turkish powers, all of which have contributed to support and establish the Mohammedan imposture through the whole extent of the Macedonian kingdom.

If, therefore, "the little horn," which was to arise in

the latter end of the Grecian kingdom, or, as Mr. Faber has explained it, "at the extremity or on the borders of their kingdom," be Mohammedism or Mohammed and his successors, the verse in question seems justly to refer in the order of the prophecy to the very same event, and demands the same exposition. The path being thus clear, Mohammedism must be that desolating abomination which trampled on the sanctuary of the Saviour, and fixed its polluted standard on the strong hold of Zion, and its inferior fortresses or places of defence, the Mahuzzim, by converting those temples, honoured by the worship of Christ, into mosques for the disciples of Mohammed.

This view of the subject is very much confirmed by *Daniel xii. 7. and 11.* for if Antiochus, or the Romans, be the desolating abomination which has laid waste the sanctuary of the Most High, then are the time, times, and a half, according to the received notions of these times, as years, long since past, and the period for scattering the power of the holy people accomplished. Why then are not the Jews restored, and the health of the daughter of God's people recovered? Or if the sacrifice were taken away by them or either of them, then must the 1290 days (years) from the time that the abomination was to be set up, have been long since fulfilled; but if Mohammedism be that "abomination of desolation," which

was set up and perfected in the year 622, then these events remain to be accomplished. Of this there remains in my mind no doubt, and the period doubtless approaches when all things shall be fulfilled.

In conformity with this opinion, may all the remaining verses be easily explained. Jews and Christians were, on the establishment of Mohammedism, invited to join the Moslem standard, the alcoran admitting the books of Moses and the inspiration of the prophets for that very purpose, and thus many of them "were corrupted by flatteries," yet were many also enabled to act wisely, and though they were consumed by fire and sword, and have been captives in their own land, during the last twelve centuries, yet have they continued to bear a feeble testimony in the cause of the one true God, in every place where this hateful tyranny has prevailed, even throughout the polluted regions of the desolating tyrant. They received a little, yet but a little, help from the infatuated crusaders and the Greek Emperors, till the rescued and remaining portions of the Macedonian empire fell also under the ruthless sway of these lawless savages. "For still for an appointed time, a king shall even act according to his will, and shall exalt himself and magnify himself above every god, and against the God of gods shall he speak marvellously, and shall prosper unto the com-

pletion of the indignation, for the decision is made. Yet he shall come to his end, and none shall help him."* Then shall every Jew that is found written in the book [of the living,] and every Christian who has so long groaned under the iron yoke of Mohammedism, worship God in spirit and in truth, without fear or molestation, for "the sanctuary shall be cleansed."

B.

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SHORT ACCOUNTS OF CONVERTED JEWS.

To the Editors of the Jewish Expositor.
Gentlemen,

As I understand it to be your design to preserve in your publication the records of such Jews as have been from time to time converted to Christianity, I send you the two following brief accounts, the first of which was received from the Secretary of the Dutch Missionary Society in 1799, and the last was published by the deacons of a dissenting congregation, at Bury St. Edmunds, in 1803.

I am, Gentlemen, Yours,
AMICUS.

*Account of the Conversion of
Levi P. and Catharine M. from
the Jewish religion to Christianity.*

[Received from the Secretary of the
Dutch Missionary Society.]

LEVI, the Son of an honest Jew, well known at Schiedam, who, with the utmost strictness

observed the severe precepts of the rabbins, was, as well as his deceased brother, (in a good sense,) a Jewish free thinker; having a great respect for Moses and the prophets, but by no means satisfied with the traditions of the Talmud, on which the brothers often conversed together, and communicated their doubts to one another.

Catharina, the daughter of parents who, as she says, are very honest and virtuous, but rather bigotted by Jewish precepts, had formerly lived as servant with some respectable Portuguese Jews, at whose house she first heard the New Testament and Christianity spoken of as worthy of some attention; and she came with her master and mistress to England, where she got acquainted with some Christian servants, which led her to form a still more favourable opinion of Christianity.

Catharina, first cousin of Levi and his brother, having taken charge of their house-keeping, often heard the brothers discourse freely of several points of the Jewish faith, in which they differed from other Jews, without being offended, conducting herself according to the situation in which she stood, and conniving at their not observing the Jewish customs in every particular.

The brother of Levi was very much indisposed, and sometimes stood in need of veal soup and other strengthening things. He felt the inconve-

* Wintle's Translation of Daniel.

nience of the diet allowed by the Jewish Talmud to those who are weak and sickly; which strengthened his opinion, that those laws could not be of God, as his laws are calculated to promote the happiness of mankind, and not their misery. His brother Levi agreed with him in this; and both began to perceive that the ecclesiastical and civil laws of Moses were only temporary and local, being calculated for Israel in the hot climate of Canaan, and not for other climates, where they could not be permanent nor lasting.

This led them further to examine the nature and tendency of the Mosaical dispensation, to consider the present state of their people, and to inquire into the reason of their being banished out of Canaan: and they could not rest satisfied in the answers of the rabbins on these questions: "Why Israel is excluded from Canaan? and, What can be the cause that the Messiah, their deliverer, does not come to the help of his people?"

The brother of Levi dying in this uncertainty, Levi himself was made acquainted with the New Testament by means of the surgeon who attended his brother. Reading this divine book, together with his cousin Catharina, they both felt an uncommon attachment to the person of Jesus of Nazareth.

In Levi's opinion, Jesus was a great man, because he dared openly to contradict the Pha-

risees, who cast a veil over the law of God, and defended their precepts to the injury of the true faith.

In Catharina's opinion, Jesus was a minister worthy of great esteem for his excellent morals, chiefly for his command, "Love your enemies." Both formed a favourable opinion of the person of the Redeemer; but still doubted of his being the Messiah. For this reason they asked the person who gave them the New Testament, for the Old, which they had not yet read entirely. This having obtained, and considered the near affinity between the Old and New Testament they both concluded, "The Old Testament is defective without the New: and the New Testament is a clear completion of the Old." Respecting the Saviour they were, and still remained doubtful; and chiefly, because he himself complained, as he hung on the cross, that God had forsaken him, whereas they thought, that God neither would nor could forsake the true Messiah. Being oppressed with this burden, and not knowing how to obtain satisfaction, they took the resolution of going once to the Christian Church, which they did, providentially, just before Easter, when the passion of Christ was the subject of discourse, particularly his exclamation on the cross, *Eloi, Eloi, &c.* They now perceived the cause why Jesus was thus left in his sufferings was, that he then made his soul an offering for sin, for

the sins of his people. They acknowledged him to be the Messiah, and sought to be instructed in the doctrines of Christianity.

Two ministers of the Gospel (both members and directors of the Dutch Missionary Society) interested themselves on their account, and gave them every necessary instruction: the consequence of which was, that they made a confession of the Christian faith in the reformed Church: and were baptized on the ninth of September 1799, which was the day of the feast of tabernacles among the Jews.

Those ministers have taught them, that the Christian religion is, in fact, the same as the religion of Abraham, but more elucidated, and with this difference, that God in the time of Abraham, revealed himself by promises and predictions; but has now revealed himself by his Son our Lord Jesus Christ, in whom he will be acknowledged, trusted, and obeyed. They were glad to hear that the God of Abraham was the God of the Christians, and that they believed in the same God as did the Jews.

On the question, whether it displeased them or not to hear mentioned, in the Christian belief, the Son of God and the Holy Spirit, they answered, "No:" because they found that the Son of God and the Holy Spirit were plainly mentioned in the Old Testament.

Not being bigotted Jews, they were ready to accept the Gospel doctrine, of the justi-

fication of a sinner before God, through faith, without the works of the law.

When any Jew asked Levi, if he had turned Atheist by being Christian, he answered, "That he still believed in the God of Abraham and with Abraham's faith; but refused and forsook the traditions of men only." Being asked if he still used his bed cords,* his answer was, "No: that he needed them in the time he was an unenlightened Jew; but that, since he was a Christian, he had found by experience the fulfilment of the holy promise, "I will write my law in their hearts."

Account of the Conversion of Solomon Joseph.

Bury St. Edmunds, March 12, 1803.

THE Gospel of late, in this place, has been attended with great success. Accessions to our church have been numerous, and the sweet influence of vital religion increasingly felt by us all. Among other instances, is a Prussian Jew, of the name of Solomon Joseph, who has been in this kingdom, upwards of thirty years, and three or four of them resident in this town.

From the earnest and repeated intreaties of his wife, who is a serious Christian, he was induced, near twelve months ago, to hear among us the glorious Gospel of God our Saviour. The subject to which our esteemed pastor, (the Rev. Chas.

* We suppose by way of discipline or penance.

Dewhirst) was providentially directed at that time, was founded on Heb. xiii. 10—13. After his first attendance, he began to suspect his own religion, and was influenced to pray that "God Almighty would lead him into what was truth." From that time he omitted no opportunity of attendance. The light he gained into Christianity was rapid: especially as our beloved minister was expounding the Acts of the Apostles.—Hearing a discourse in the month of January, upon the conversion of Lydia, and her public profession of Christianity: he waited upon Mr. Dewhirst the following day, to declare what God had done for his soul, and express his desire of being baptized. The interview was pleasing and affecting; the account which he gave of his conversion was simple, clear, and striking. After this, he was waited upon by a number of Christian friends at different times, who were more than satisfied with the account he gave. On the first Sunday in March he was baptized, when, before a very numerous and crowded audience, the service was conducted in the following manner: After singing, Mr. Dewhirst offered up a solemn prayer;—then delivered an introductory discourse,—after which, the following questions were proposed. "Solomon Joseph, as your parents were Jews, and as you were educated in the Jewish principles, what induced you to embrace the Christian faith? What are your reasons for be-

lieving that Jesus of Nazareth, was the Son of God? As you know, that you are a guilty condemned sinner, according to the law of Moses, how do you expect to be saved?"

To these he made very satisfactory replies, and was then baptized, according to the mode used in the independent churches. Immediately after his baptism, he was unanimously admitted a member of the church: and then Mr. Dewhirst addressed him, upon his public profession of Christianity,—the church of which he had become a member,—and the surrounding audience; concluding by prayer, for the extension of the Redeemer's kingdom. Through the whole of the service, which was near two hours, solemnity filled the place, and at particular seasons, the whole congregation was much affected.

In the evening, an appropriate sermon was preached, by the Rev. W. Hickman, of Wattisfield, from John xxi. 15.

ANECDOTE OF A JEW.

A FEW days ago I met an aged Jew, with whom I had more than once conversed on the things belonging to his everlasting peace, and had scarcely accosted him, when he asked me, where he could obtain a cheap Bible for a negro youth of eighteen, whom he had been teaching to read for three months past. I commended his brotherly love. He said he had been inquiring for a second hand Bible, in order to pur-

chase it for him, but had been informed, that Bibles were sometimes given to the poor by the Bible Society; and that, as the black was shortly to return to Jamaica, he was anxious for his being provided with one before he went. I told him in reply, that the Bible Society generally sold their books to such persons at a low price, and that, as a new one would be more serviceable to him, I would procure him one at my own expence. He thanked me, and made for answer, that he had a Bible in view, and if he could purchase it at a reasonable rate, he would do it at his own cost; but if not, he would accept of my offer.

Let this act of kindness be recorded, not only as a memorial of this Jew, but also as another instance of a Jewish labourer who has come forward in the blessed work of dispersing the Bible throughout the globe. May not Christians hail it as the dawn of that glorious day ready to burst upon the world, when a light shall shine from heaven above the brightness of the sun, and Jewish Evangelists shall again go forth to preach and teach Jesus Christ to the Jew first, and also to the Gentile; when there shall be no difference between the Jew and the Greek, the bond and the free, but they shall be all one in Christ Jesus, one people and one language; one hope; one faith; one baptism; one fold, and one Shepherd. The Lord hasten it in his time! Y.

Feb. 1817.

JEW'S SUBSCRIBERS TO BIBLE ASSOCIATIONS.

[Extracted from the Fourth Annual Report of the City of London Auxiliary Bible Society]

It is a singular fact, which deserves renewed attention, that many of the Jewish people continue to subscribe for Bibles and to support the institution. To one of the Associations there are nearly fifty who bring in their regular contributions. Another details the following anecdote, which shews that some inquiries have been excited among the Jewish children: "An apprentice boy applied for a Bible, offering to subscribe one shilling per quarter, till the whole was discharged. He paid one shilling, and appeared very anxious to have his Bible; but on being told that the money must be paid before the book could be delivered, he soon after brought the remainder of the sum, saying, that as his master had given him a Christmas box he thought he could not spend it better. On being asked whether he was not a Jew, he answered in the affirmative. He was questioned as to his belief in the New Testament, but replied, that though he did not believe it, he felt an earnest desire to read the history which it contained.

Notwithstanding the zealous attempts of the Christian world to promote Christianity among the Jewish nation have hitherto been marked with little success, yet the recovery of that ancient people is a distinguished topic

in the Holy Scriptures, and a frequent theme of prophecy. Each revolving year must therefore bring the event nearer, and perhaps it is an honour reserved chiefly for the volume of inspiration, that its general diffusion among the seed of Abraham, in common with other means of instruction, and accompanied with that influence which shall rend the veil from their understandings, and soften the obduracy of their hearts, shall be principally instrumental in bringing them to embrace that Messiah, whom their fathers rejected and crucified.

EXTRACT OF A LETTER FROM
TRIESTE.

[Taken from the Evangelical Magazine
for December, 1816.]

I have been the unworthy instrument of putting into the hands of many, both Jews and nominal Christians, the extracts of the scriptures and tracts with which you was so kind as to favour me. My short stay in the lazaretto* (at Leghorn) afforded me an opportunity of doing this in a limited way; for it so happened, that we were placed with persons of both denominations. To the Jews, of whom there were eight or ten, I gave each an Hebrew tract; and upon finding they approved of the contents, I gave each of them a copy of St. Paul's epistle to the Romans, and the Gospel of

St. John. They expressed their sincere thanks for the gift, and even offered to pay me for them; and you cannot conceive their astonishment when I declined receiving any money for them, stating, that they were the gift of a Society of Christians, whose end was answered by the good they hoped would result from their endeavours to convince them of the truth of our religion. They had been taught to believe far otherwise; but remarked, that they had always understood the English Christians were the best.

As soon as I was admitted to pratique,† and had adjusted my concerns, I thought it might be beneficial to go to the Jews' synagogue. I accordingly went there on their Sabbath, and obtained an interview with some of their learned men. Here, however, I did not meet with such good success. I was told that they were quite satisfied with their own religion, so much so, that they did not wish to see any books that might tend to shake their present belief. Seeing them so blinded by prejudice, I enquired if I might see the Rabbi; they replied that I might see him, but that it was of no use to give him any of the tracts, for he was a very learned man, and had by his arguments, convinced one Christian that the Messiah is yet to come. I could not help pitying their extreme obstinacy, and parted with them, stating the purity

* Where all persons without distinction are put under quarantine on their landing.

† Liberated from quarantine.

of my intentions, and that it was the hope of every sincere Christian that the time is near at hand when they would be brought into Christ's fold: to this they replied, that they thought we might be friends without introducing the subject of religion.



ILLUSTRATIONS OF SCRIPTURE.

Call the Sabbath a delight.
Isaiah lviii. 13.

In honour of the sabbath the Jews are accustomed to light and burn a lamp, which they call the lamp of the Sabbath.

'The rest of the Sabbath began on Friday in the evening half an hour before sun-set. They then light a candle of four wicks, which burns part of the night, and this is one of the ceremonies, which they observe with the greatest exactness. The poor are obliged to beg to get oil, or to deprive themselves of sustenance, rather than fail to have a lamp burning in their houses, because that is necessary for the *delight of the Sabbath*, mentioned by the prophet Isaiah.' *Basnage's History of the Jews.*

The account which Levi gives of this custom in his *Rites and Ceremonies of the Jews* is rather different from the foregoing, but is on the whole more particular and satisfactory. He says, 'As soon as the sabbath is begun, they are obliged to leave all manner of work, and, after having cleansed themselves in honour of the Sabbath, go to the synagogue to the even-

ing service of the Sabbath, and the women are bound to light a lamp with seven cotton wicks, in remembrance of the days of the week, saying the following grace: 'Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the lamp of the Sabbath.' This ceremony of lighting the lamp of the Sabbath, is invariably assigned to the women, the reason of which is, that as their original mother, by her crime in eating of the forbidden fruit, first extinguished the lamp of righteousness, they are to make an atonement for that crime by rekindling it in lighting the lamp of the Sabbath.

Put the skin of the kids of the goats. Genesis xxvii. 16.

It is observed by Bochart, that in the eastern countries goats'-hair was very like to that of men, so that Isaac might very easily be deceived, when his eyes were dim, and his feeling no less decayed than his sight.

Dew of heaven. Genesis xxvii. 39.

Egypt, says M. Savary, would be uninhabitable did not the nocturnal dews restore life to vegetables. These dews are so copious, especially in summer, that the earth is deeply soaked with them, so that in the morning one would imagine that rain had fallen during the night. This is the reason why the scripture promises the Israelites, who inhabited a climate

pretty similar to that of Egypt, the dew of heaven as a signal favour.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. Heb. x. 5.

Sacrifice and offering thou didst not desire, but mine ears hast thou opened. Psalm xl. 6.

The Jewish writers understand the boring, or opening the ear, to import obedience to the divine precepts; which in itself, and as it is here in the Psalmist, is more valuable than sacrifices in the sight of God. But this will receive a farther illustration, if we reflect upon a passage in the law of Moses. It was provided by that law, that the Hebrew servant should be set at liberty in the seventh year. But if it happened that a servant loved his master and refused his liberty, his master, after he had brought him to the judges, was obliged to bore his servant's ear with an awl, who was thereupon obliged to serve him for ever. This boring of the ear was a mark of servitude and obedience. He was marked as his servant, and received in his body (which was at his master's disposal,) this token of his subjection. And this was very fitly done by boring the ear, because the servant is obliged to have his ear open to his master's commands; and to *hear*, (which we do by the ear) and to *obey*, is in the Hebrew tongue expressed by one and the same

word. A body hast thou prepared me, imports the same sense as, Mine ears hast thou opened. To this purpose it is to be considered, not only that the body is only capable of servitude, and of receiving the marks and characters of it; but also that the Greek word σῶμα, i. e. body, used here by the author of this epistle, imports, among the ancient Jewish writers, as much as a servant, or captive, who is altogether at the beck and will of his Lord. Thus we read in the book of Tobit, that Raguel gave unto Tobias, his wife Sarah, and half his goods, Σώματα, i. e. servants, and cattle, and money. The author of the book of Maccabees tells us, that Nicanor proclaimed a sale, Ἰεραϊκῶν σωμάτων, i. e. of the captive Jews; and that he promised ninety σωμάτων, i. e. bodies, or servants, for one talent. Josephus, the Jewish historian, mentions an edict of Ptolomæus Philadelphus, in favour of the Jews, where he mentions the σωμάτια αἰχμαλώτια, that is, the captive servants taken from Judea in his father's time; and declares what should be given, by way of ransom, ὑπὲρ ἐχάστε σωμάτων, i. e. for each captive, or servant. Agreeably hereunto, we render σωμάτια, by *slaves*; and St. Paul, speaking of Christ's incarnation, tells us, he took upon him the form of a servant. And, a body hast thou prepared me, is an expression very agreeable to this state or condition of a servant.

CONTRIBUTIONS TO THE LONDON SOCIETY.

AUXILIARIES.

Dublin	-	remitted by Rev. Dr. Thorpe	30	0	0
Edinburgh	-	- - Dr. Buchanan	61	11	9
Huddersfield	-	- - B. Allen, Esq.	15	4	6
Newark	-	- - J. Dyson, Esq.	9	14	0

PENNY SOCIETIES.

Beverley	-	- - Rev. J. Mather	9	0	2
Clapton and Hackney	-	Mrs. J. G. Barker, Half year	5	1	6
Fenlake	-	- - Mrs. Bedford	3	15	6
Helstone	-	- - Miss E. F. Trevenen	10	0	0
Kirkwall	-	- - Rev. W. Brodfoot	8	8	0
Tutbury	-	- - J. Bennett, Esq.	21	7	7

HEBREW TESTAMENT.

Collected at Lectures at Bentinck Chapel, after Sermons preached on the Third Thursday in the month, by the Rev. B. Woodd, J. Bull, J. Mann, A. M. Simkins, W. Fancourt, and I. Holmes, (by Westminster Auxiliary)	23	17	6
Deduct Expenses	0	19	6

22 18 0

Buchanan, Rev. Dr. Edinburgh	3	3	0
Do. Mrs. Do.	3	3	0
Lady, by do.	2	2	0
Wigan Auxiliary Society, per S. Brown, Esq.	4	11	7

BENEFACTIONS AND DONATIONS.

Abercrombie, Mrs. Edinburgh, per Rev. Dr. Buchanan	3	3	0
Bog, Mrs. do. per do	1	1	0
Collingham and Langford Bible, Church Missionary, and Jews' Association, by Rev. J. Mayor, 2nd year	18	5	7
Duncan, Mr. Edinburgh, per Rev. Dr. Buchanan	1	1	0
Ferguson, Mrs. do. per do.	2	2	0
Friend, per Hoare	20	0	0
Lady, Edinburgh, per Rev. Dr. Buchanan	2	0	0
Lady, do. per Mr. Yule, per do.	3	3	0
Parminter, Miss, La-ronde, near Exeter	30	0	0
Slater, John, Esq. Birmingham, per H. C. Christian, Esq.	5	0	0
Sundry Contributions, per Rev. J. H. Dickenson	2	1	4
Do. per Messrs. Oliphant and Waugh, Edinburgh	15	5	6
Sprote, Mrs. per Rev. Dr. Buchanan	3	3	0
Way, Lady, per ditto	1	1	0
Way, Sir G. ditto	1	1	0

LEGACIES.

Lady, per R. Dundas, Esq.	20	0	0
Nasmith, Miss, per Rev. Dr. Buchanan	10	0	0

Miss Harris, of Tregarick, Helstone, begun her Annual Subscription of Ten Shillings in 1815, but as she did not pay it till April, it was not specified in the accounts of the Parent Society.

The Editors have to apologize to Miss Taylor, and the Manchester Ladies' Committee, for the mistake by which their last remittance of £86. 16s. for the Female Department, was entered as remitted by Mrs. J. Dixon; it ought to have been entered as remitted by Mrs. Edensor and Miss Holme.

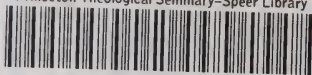
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